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The Tahrik-i-Jadid

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AKHA 1353 H.S.

OCTOBER 1974 C.E.

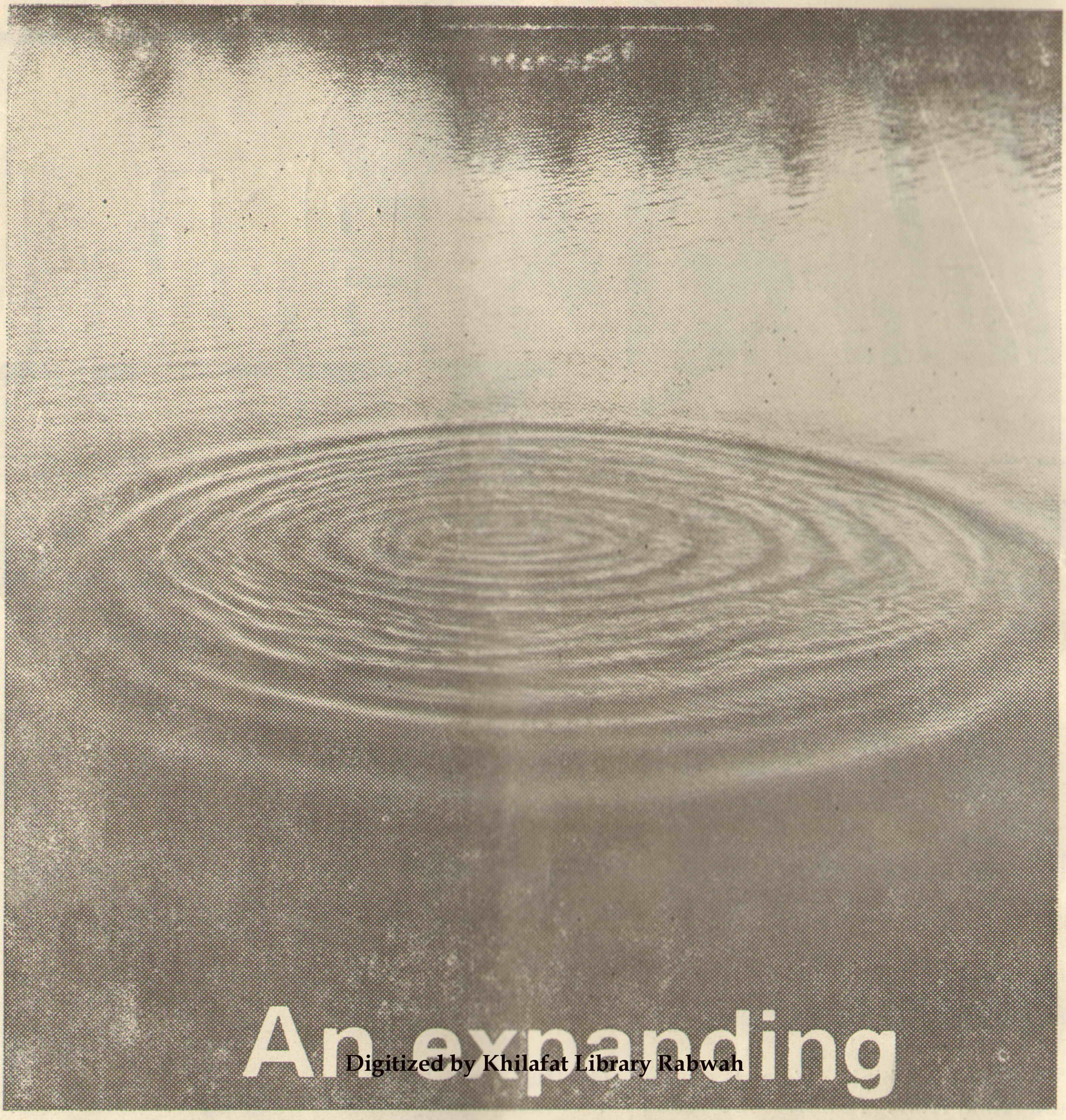
Editor :
Naseem Saifi

← Dr. Sayed Ghulam Mujtaba addressing a Press Conference at Rabwah on his return from Ghana, West Africa.

مکرم سید غلام مجتبی صاحب غانا سے واپسی پر پریس کانفرنس سے خطاب فرما رہے ہیں -

Alhaj A. A. Abiola, Vice President (Centre) and Alhaj A.W. Folawiyo Secretary for Preaching activities Ahmadiyya Jamaat, Nigeria (extreme right) with the Editor of the Tahrik-i-Jadid (Monthly) on the occasion of the Annual Jalsa (1973) at Rabwah. The Editor of Tahrik-i-Jadid has worked in Nigeria as a Missionary of the Ahmadiyya Jamaat for almost twenty years. →

مکرم الحاجی عبدالعزیز صاحب ابی اولا (درمیان میں) اور مکرم الحاجی عبدا وحید صاحب فلاویو (دائیں طرف) مدیر ماھنامہ تحریک جدید کے ساتھ۔ یہ تصویر گذشتہ جلسہ سالانہ کے موقعہ پر لی گئی تھی۔ ابی اولا صاحب نائیجیریا میں جماعت کے نائب صدر ھیں اور فلاویوصاحب سکرٹری تبلیغ۔



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MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. X — No. 10
October 1974

Editor
NASEEM SAIFI

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Malfoozat

The ever-living teaching of Islam

The Miracles that were shown by various prophets came to an end with the passing away of those prophets from this world. But so far as the miracles shown by the Holy Prophet Mohammad, peace and blessings of Allah be upon him, are concerned they continue to exist and they manifest themselves as fresh as ever in every age. The fact of these miracles being fresh and alive is the conclusive proof of the fact that the Holy Prophet is the only prophet who can be said to be living. And truly speaking the real life is the life that has been vouchsafed to the Holy Prophet, peace and blessings of Allah be upon him, and this life has not been given to anyone else. The teaching of the Holy Prophet is alive for the reason that it continues to produce good fruits as it produced thirteen hundred years ago. There is no other teaching that can claim to be fruitful in these days and the follower of which can tell us that he is blessed through it. But on the other hand we are witnesses to the blessings that can be derived from the teachings of the Holy Prophet of Islam. God has raised this Dispensation (Ahmadiyya Jamaat) to prove to the world that the teachings of the Holy Prophet are even now producing good fruits as they did in the early days of Islam.

(Al-Hakam April 24, 1903)

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

God Does Not Love The Unjust

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IN his Friday Sermon on the 13th of September, Huzur said that he had been asked two questions about the Resolution passed by the National Assembly on the 7th of September, 1974. The questions :

(i) What are his comments on this resolution,

(ii) and what should be the reaction of the *A*hmadis on this occasion.

Huzur remarked that he was not prepared to comment on it at the moment. Consultations were going on and it was considered very essential to think over it very deeply. Comments of course will have to be made but it will take some time before he could do that.

So far as the reaction of the Ahmadis was considered Hazrat Khalifatul Masih told the Jamaat that none of them should—and in fact none of them could react in such a way that he should attract the wrath of God. Their reaction must be such as wins the pleasure of God. The whole subject in its entirety could not be dealt with in one Khutba. He would therefore take up two things that the Ahmadis should not do—whatever the pressures from outside.

Huzur said that God did not like those who were unjust and the Ahmadis should therefore in no case be unjust. God also did not like those who create disorders. No Ahmadi should therefore be a party to anything that created disorder.

It was essential, Huzur said, that the Jamaat always kept in view the fact that it had been raised to win the plea ure of God and that could not be made possible without God-realisation and the *Taqwa* i.e., the fear of God (fear in the sense that we should not lose His pleasure and we should not do anything that might annoy Him). A perfect faith in Allah and in all His attributes was a Must for a believer and it was through this alone that he could attain to the nearness of his Creator.

Before closing his sermon Huzur remarked that he had been saying it repeatedly that only those who had purchased their Islam from a trading centre could fear the loss of it. Those who knew that they were Muslims in the sight of Allah need not fear anyone in the world for whatever he might call them.

"We cannot lose our Islam simply because someone has said that we are not Muslims," Huzur said.

ON the 20th of September, Huzur told the Jamaat in his Friday Sermon that they should try all they could to win the pleasure of Allah during the month of Ramazan. He remarked that this was a very

blessed month and everybody could attain to the nearness of God during this period according to his personal capacity. Huzur said, "Every kind of worship has been brought into practice during the month of Ramazan. Fasting in itself is a very important worship and it demands a great sacrifice which the believers have been asked to offer. People have been urged to be more generous during this month and thus they have to sacrifice more of money. More of the recitation of the Holy Quran and that means more of time for meditating about the attributes of God and the rights of our fellow beings. The believers have to offer more of *Nawafil* and they have to remember God more than other occasions. It is because of all these things that the Sufis say that this is the month of the enlightenment of the heart which ultimately ensures greater of God-realisation and nearness to Him. All these things help the believers to display the greatest of love for their Creator and thus win His pleasure which is in truth the object of our life on this earth."

Then Huzur dealt with the subject that he had started last week. He said, "I told you last Friday that God did not love the unjust and those who create disorder. An Ahmadi therefore could never be among the people of these categories. He must shun these things and try to win the pleasure of God. I should like to tell you now that there are two positive things that God loves. One of them is Patience. The Holy Quran makes it clear in various ways that God loves those who are patient i.e., those who pass through the trials and tribulations without being influenced by them adversely. No hardship makes them relax in their efforts to attain to the nearness of God. Rather the more they are pressed the more they become active. The second thing is the obedience to the Holy Prophet Mohammad, peace and blessings of Allah be upon him, and following in his footsteps," (This is a gist of the Khutba. Though it has been reproduced in the first person, the words are not those of Hazrat Khalifatul Masih III.)

Mr. Abdur Rauf Khan
an active worker of
Khuddamul Ahmadiyya, in
West Germany.

مکرم عبدالرؤف خانصاحب
جرمنی میں آپ خدام الاحمدیہ کے
سرگرم رکن ہیں

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The Miracles

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In order to preach Islam to the non-believers, it is essential that their objections are taken into account and a comprehensive and intelligible reply is given to them. That is clearing the ground for putting up new edifice of the Faith of Islam and planting the seed of this noble religion in their hearts.

The Founder of the Ahmadiyya Movement has greatly thrashed the objections raised by the non-Muslims against the Faith and person of the Holy Prophet of Islam, Mohammad, peace and blessings of Allah be upon him.

One of the objections that the non-Muslims generally raise is that the Holy Prophet of Islam did not show any miracles. The Fouder of the Ahmadiyya Movement gave the following reply : (It is culled from his book entitled 'Tiryaqul Qulub,)

"There was a time when in the bazaars and streets, the Christian missionaries with a long tongue and a brazen face used to speak this white lie about our Master and Lord, the Seal of the prophets, the best and greatest of the Divine Messengers and the holiest of the Holy servants of Allah, the Chief of the Innocent and the God fearing and the beloved of the one and only Allah, Mohammad the chosen one, on whom be peace and blessings - that he did not show any miracle and that none of his prophecies was fulfilled. But now the time has come when apart from the thousands of miracles performed by our Master and Chief, the intercessor of sinners, on whom be peace and blessings, and which are mentioned in the Holy Quran and the traditions in such profusion and which continue to repeat themselves again and again. He showed hundreds of ever fresh and new signs which no opponent and non-believer has the power to challenge. We have been saying to every Christian and every opponent of Islam in all humility and gentleness and we say it even now that the truth is that every religion from Allah stands on the strength of its own inherent truth. It is necessary that there should continue to be born among its ranks those who as the lieutenants and deputies of their leader and guide and prophet should demonstrate that their prophet vis-a-vis his spiritual blessings is living, not dead ; for it is imperative that the prophet whom we follow and consider our intercessor and saviour should remain ever alive as far as his spiritual gifts are concerned. He should have his abode in the heaven of honour and exaltation and glory with a shining face and a clear and incontrovertible position. The fact of his being seated to the right of the Everlasting and Eternal, Ever-living, Self-subsisting, and Almighty God should be demonstrated by such a strong spiritual light as would necessarily enable those of his followers to be rewarded with heavenly blessings and the spirit of holiness who are totally lost in his love and who follow him completely and implicitly. The spiritual light of their beloved prophet is reflected in their own persons. As a consequence they are able to

dispel the darkness of their age and invest those who are eager and ready, with a shining, perfect and firm belief in the existence of Allah, a belief which burns up all sinful desires and evil passions. This in truth would show that such a prophet is indeed living and has his seat in the heavens. How can I, therefore, adequately thank the Holiest of the Holy Allah, the Lord of Majesty who Himself granted me the opportunity to love and obey His own beloved prophet Mohammad, the chosen one, peace and blessings be upon him, and as a spiritual consequence of this love and obedience on my part bestowed upon me the full share of true piety and fear of God and other heavenly signs thereby providing to us that our beloved and exalted prophet, peace and blessings be upon him, did not die. Instead he is seated in the high heavens on the throne of spiritual eminence and majesty to the right of his sovereign and Omnipotent Lord - Allah.

O Allah send your blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace (Holy Quran 33 : 57)
(Tiryaqul Qulub pp 8 10)

Continued from page 9

The Minister thanked the Ahmadiyya Movement for the part it was playing in the fields of education and health. He said that Government welcomed the Movement, and noted that all the work it was doing was with a view to serve mankind. He expressed the hope that the activities of the Movement would expand and he assured it of the support of Government wherever possible.

Alhaji Ibrahima said his first contact with the Ahmadiyya Movement took place in Nigeria several years ago when the possibility of its establishing in The Gambia was discussed. He had been in touch with it ever since. He was among those who welcomed the first representative in The Gambia. He looked forward to an expansion of the Movement's activities.
(The Gambia News Bulletin 21-3-1972)

A Book of Hadith

NIBRASUL MOMINEEN

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Selected by

Maulana Abul Ata

and translated into English by

THE EDITOR
of the
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UNITING THE WORLD

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The Ahmadiyya Mission is out to serve Islam, the Muslims in particular and the whole of humanity in general. Its Missionaries and the generality of membership try all they can to cooperate with others in all the activities beneficial to humanity at large. They also try to bring all the peoples of the world together, for, that is the way they can be ultimately brought under the banner of the Holy Prophet, peace and blessings of God be upon him.

Once when the Ahmadiyya Mission in Nigeria held a 'Founders of Religions' Day at Lagos, a Daily newspaper —The Daily Comet—wrote editorially (on 13-11-1947) :

An Example of Tolerance

IF TEN years ago someone had ventured to predict that a time would come when the Nigerian Muslim and Christian alike would stand side by side and extol the virtues of Christ and Mohammad, the staunch adherents would have ended up in fits. But the other day at Ojo Giwa this seeming miracle did happen.

The significant lesson to be learnt therefore from the Ahmadiyya Mission's Religious Founder's Day is that so broadminded are the religious leaders of Nigeria that the Cross and the Crescent must no longer be regarded as twain which must never meet.

There, they were on a common platform, vindicating the cause of their creed and tolerating the cause of others, without fanatical resentment and without what can best be regarded as religious bias and disdain. We therefore feel that the promoters of the unique three fold lecture deserve the commendation of the nation, for, too long have we felt the need for such a dream to come true.

Further more, what happened at Ojo Giwa is not only a sample of Nigeria's religious tolerance, but a record that the grim carnage that has reddened the Indian scene today, as a result of the age-old differences between Hindus and Muslims can never find room here in Nigeria. For this, we are thankful and we look forward to more and more demonstrations of tolerance that the generations to come may follow in such

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footprints of brotherhood.

(The Daily Comet, Lagos 13.11.1947)

When in 1948, the Muslims of Nigeria wanted to come together for their collective benefit, the Muslim Congress of Nigeria was inaugurated at Oyo (Western Region). Its deliberations were reported by ANA on the 5th of January (and published in the Daily Comet on the 6th of January, 1949). The report began thus :

Muslim Congress of Nigeria formed at Oyo Confab : own Press Emphasised

OYO, January 5 (ANA)—On the morning of December 23, at 10 20 precisely in Atiba Hall here, the inaugural conference of the Muslim Congress of Nigeria was opened with prayer by Hadj Sanni Kokewukobere from Ijebu Ode with Oba Alaiyeluwa Adeyemili, the Alafin of Oyo in the chair, in the presence of over 2,000 representatives from all parts of Nigeria.

(The Missionary incharge of the Ahmadiyya Mission, Nigeria was among those who attended the meeting. He was reported by the ANA to have addressed the meeting as follows) :

Maulvi Noor Mohammad Naseem Saifi, the Sadr Anjuman Ahmadiyya, Lagos, showed his appreciation of the activities of the societies in the South here, especially the Young Ansar Ud Deen.

The unity which this congress caters for, he said, had made it compulsory that such a meeting was attended.

In common, he said, we have one God, one Prophet Mohammad and one holy book to believe in.

He cited the instance of the disunity among Muslims in India and the evil consequence.

At one time, he continued, five million Muslims were killed in his part of India not only because the Muslims did not unite but also because they believed in one God, one Prophet Mohammad and the teachings of the Quran.

So here, in Nigeria he went on, we should come together for a common cause.

He stressed the need for a Muslim press in Nigeria.

He said that the press now in existence are of two kinds, namely political and Christian.

The former does not serve us to our best satisfaction and the latter does not serve us at all because it is a Christian Press.

He advised that we should take a decision here and act upon it so that a Muslim press was founded as early as possible.

He thanked the house on behalf of himself and the Ahmadiyya Movement of Lagos and promised a sound support of the congress.

(The Daily Comet, Lagos 6.1.1949)

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King Hussain of Jordan visited Nigeria in 1960. The Muslim delegation that met him at the President's House (The State House) included the Missionary in charge of the Ahmadiyya Mission also. The Northern Star reported the meeting in the following words :

Books for King of Jordan

Before leaving Lagos for Addis-Ababa, His Majesty King Hussain of Jordan received a delegation at the Government House. The delegation was composed of His Highness the Oba of Lagos, the Oba's premier Chief Imam of the Central Mosque,

Lagos, and Maulvi Naseem Saifi, Chief Ahmadiyya Missionary, West Africa.

His Majesty chatted with the delegation for a while and then posed for group photographs At this juncture, Maulvi Saifi through the Oba, presented some books on Islam to His Majesty which were received by him with pleasure and an assurance that he would be delighted to read them.

The books presented were 'Life of Mohammad' and 'Teachings of Islam' (Arabic).

His Majesty said that he was very glad to have met the Muslim leaders and that the kind courtesy of their presenting books to him will always remain fresh in his memory.

He extended to the delegation an invitation to visit his country - Jordan.

(Northern Star : 18.5.1960)

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In 1966, Nigeria was in trouble. A part of it wanted to secede. The Ahmadiyya Mission there fully backed the Federal Government to keep the whole of the country together. It even presented a cheque of 75 pounds to the Government as its meagre quota towards the achievement of the cause. The Head of the Nigerian Government, Lt. Col. Yakubu Gowon, received the Ahmadiyya Delegation. The occasion was reported by the Daily Times (26. 10. 1966) as follows :

Gowon thanks religious leaders

The head of the Federal Military Government and Supreme Commander of the Armed Forces, Lt. Col. Yakubu Gowon, has expressed gratitude to the religious leaders of Nigeria for their contributions for return of peace to the nation.

"I value very much the contributions of your religious people in our efforts to find solution to our problems ; I honestly believe that a nation with spiritual well-being has chances of success, but any nation without it is doomed. I believe in the efficacy of prayer which has prevented further deterioration in this country.

'We therefore urge you to continue helping us in your prayers," he added

"The Supreme Commander made the remarks while receiving a five-man delegation of the Ahmadiyya Mission in Nigeria, led by the missionary incharge, Alhaji Maulvi N. D. Ahmad, who presented him with a cheque for Pounds 75 collected by the mission for the relief of victims of the disturbances.

(Daily Times : 26-10-1966)

Mr. B. A. Rafiq, the Imam of the London Mosque visited West Africa in 1968. When he was in Liberia he was received by the President Tubman and a Reception Lunch was arranged in his honour by the Muslim Community : The Liberian Star carried the following report (29.7.1968) :

Tubmans Fete London Imam Muslims Tender Parties

President and Mrs. Tubman over the weekend entertained the visiting head of the European Mission of the Ahmadiyya Muslim Movement at his Totota Farm.

The Imam, according to a source from the Farm, described his reception along with his wife as very warm and friendly. Continuing he added "when you come to a place like Liberia everybody is a friend."

Imam Rafique and his wife and son who were accompanied by the head of the Ahmadiyya Mission in Liberia Mr. M. A. Saqi, were taken on a tour of the President's rubber farm and Mrs. Tubman's coffee farm. They also later toured the zoo and the President's bungalow.

Gifts were presented by zoo keeper Harry Gilmore of Liberian gem stones to the Imam's wife and other ladies in the visiting excursion.

MUSLIM FEAST

Earlier, Muslim Community in Liberia Saturday afternoon tendered a grand reception at the Ambassador Hotel in honour of visiting Imam of the London Mosque, Mr. B.A. Rafique.

(LIBERIAN STAR, 29-7-1968)

The Emir of Kano, Nigeria, laid the foundation stone of the Ahmadiyya Mission Hospital in Kano, recently. A message of goodwill was sent by the Military Governor of Kano State. The two of them lauded the services of the Ahmadiyya Mission.

The New Nigerian in its issue for 31st December, 1968, said :

Governor Bako Praises Ahmadiyya Mission

The Military Governor of Kano State, Deputy Police Commissioner Alhaji Audu Bako, has commended the effort of the Ahmadiyya Mission in serving the people of his state by "not only spreading the gospel of Islam but also in providing social services so badly needed for the healthy development of our commuuity."

This was contained in the goodwill message sent by the Governor on the occasion of the laying of the foundation stone ceremony of the new Ahmadiyya Mission Clinic, which was read by the mission's Amir in Lagos, Fazl Ilahi Anwari at the weekend.

The Governor expressed the hope that the clinic would be a nucleus for the development of a full-fledged hospital, adding that this effort would also pave way for the building of a secondary school by the mission.

Alhaji Audu Bako also hoped that the services of the clinic would be utilised for the mutual advantage of all.

"As you all know", the governor went on, "religious freedom is an indispensable ingredient in the policies of the governments of the federation and we are determined to see that every religious body is allowed to participate fully in religious, social and economic development of this country without any discrimination whatsoever."

Speaking on the same occasion, the Emir of Kano, Alhaji Ado Bayero, who laid the foundation stone of the new Pounds 50,000 clinic, said that building of a clinic, especially at a time like this, would go a long way to supplement the limited medical facilities "We have for the ever-growing population of this ancient City of Kano."

The Emir then expressed his gratitude and that of the entire people of Kano State for what he called "this fine initiative" of the mission in bringing about this project.

(New Nigerian : 31-12-1968)

And when the Nusrat High School, Bathurst (now Banjul) Gambia was officially opened by the Minister of Education, Health and Social Welfare, Alhaji Ibrahima M. Garba Jahumpa, the function was reported by the Gambia News Bulletin in the following words :

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Nusrat high school officially opened.

Nusrat High School, in Bununkakunda, K. S. M. D., was officially opened by the Minister of Education, Health and Social Welfare, Alhaji Ibrahima M. Garba Jahumpa, at a ceremony on Saturday.

Continued on page 5

The visit of H. E. Mr. Zafrul Islam Ambassador of Pakistan to F. O. Ahmadiyya Secondary School, Kano

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16th June, 1973.

His Excellency Mr. Zafrul Islam, Ambassador of Pakistan was recieved at F. O. Ahmadiyya Secondary School, Kano by Alhaji S. A. Tanko Yakasai, Kano State Commissioner for Finance, and member Board of Governors of Fazl-i-Omar Ahmadiyya Secondary School along with the Principal, Staff, and students of the School, at 9.20 a.m.

The Principal, Mr. R. A. Saqib made a brief introduction of the occasion to the gathering in the following words :—

"Gentlemen, Assalam o Alaikum wa rahmatullah wa barakatohu!

This is a unique occasion for our school to be visited by any Ambassador of a Foreign Country. On behalf of the staff and students of the school I welcome His Excellency, Mr. Zafrul Islam, Ambassador of Pakistan in Nigeria. I also welcome Alhaji S. A. Tanko Yakasai, Kano State Commissioner for Finance who in his distinguished capacity of a Governor of this school will represent the school management in presenting a welcome address to His Excellency the Ambassador.

I am grateful to the Home Affairs Division of Kano State Government who on their own accord have arranged this official visit of His Excellency to our school and provided us this opportunity of meeting the distinguished visitor.

I welcome all the guests present and shall now request Honourable Alhaji Tanko Yakasai to take the floor."

Address of welcome by honourable Alhaji S. A. Tanko Yakasai, Commissioner for Finance, Kano State Government.

"Your Excellency!

We feel highly honoured that you are visiting us this morning.

As the Head of the Mission has already pointed out, Your Excellency is the first Foreign Ambassador to pay an official visit to this school and more important, Your Excellency, *You are the first Ambassador from the Islamic Republic of Pakistan to visit this school, which is a culmination of co-operation and friendly relationship between the people of Pakistan and Nigeria in Kano State.* The school, Your Excellency, was established in

March, 1970 as a result of an appeal by His Excellency, the Military Governor to all inhabitants of Kano... to promote education in the State.

The School had its first intake of 30 students. Your Excellency, and we are very pleased to announce today that the number of students in the school, Your Excellency, numbered Hundred and Seventy. The children who are attending classes in the school are children of inhabitants of Kano, but they consist of children of people from different parts of the country, thus contributing our own quota in meeting the appeal of the National Government to promote national unity, by encouraging mutual understanding, mutual mixing together of our children, children of the Yorubas, children of the Ibos, The Hausas, Fulanis and other nationalities in the country. So, we are not only fulfilling our task to the State Government in promoting education in the State, we are also trying our little endeavour to contribute our own quota in furthering the course of national unity as ably initiated by the Head of the State. Your Excellency! This is a temporary site of the School. We have been renting this place from a private individual and virtually everything here is temporary. But it is our pleasure, Your Excellency, to announce that on the eve of your visit to Kano, His Excellency, the Military Governor of Kano State has graciously allocated a piece of land covering 18 acres, strategically placed in Kano, which will house the permanent accommodation of the school. It is our intention, Your Excellency, that we will embark on the building of permanent accommodation of the school and it is our hope that by the time we are able to complete the building, we will provide everything required by a modern Secondary School, Inshallah.

Your Excellency, this is not a period of speech-making. *But I will like to say, Your Excellency, that in this school we have seven permanent staff four of whom are graduates from your fraternal country who are rendering their service, making enormous sacrifice in the interest of Islam, and in the interest of Nigeria. We are grateful for that gesture of goodwill and brotherhood. It is our hope that this gesture of cooperation and goodwill between the people of this country and people of your country will continue to grow from strength to strength.* It is not my intention as I said, Your Excellency, to prolong my stay here by a long speech. It is my hope that you will find your visit here of interest. It is our hope that the impression you may get from this school at this moment here is only of temporary nature in terms of the accommodation facilities. It is our intention that whenever we are able to move into our permanent site, the school will provide practically everything that is required by a modern Secondary school. Once more, it is my great honour, to welcome Your Excellency.

Thank you very much, Your Excellency".

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Response by H. E. Mr. Zafrul Islam, Pakistan Ambassador to Nigeria

"Honourable Commissioner, Distinguished guests, Dear Brothers in Islam.

I feel indeed greatly honoured to have this opportunity of visiting this educational institution and this seat of learning even though it is a small school which has had a small begining. As the Honourable Commissioner said you started in March

1970 with just 30 students. But now, the number has swelled within a short period of about 3 years to 200. This is indeed a very good progress. I repeat again that I consider it a great privilege and great honour to be present here in this institution of learning, because learning or the acquisition of knowledge is in my view the first duty of every Muslim. One often refers to the fact that the first AYA of the Holy Quran which was revealed to the Holy Prophet (s. a. w.) was :-

'Iqra bisme Rabbikallazi Khalaq'

It means in English 'Read in the name of Thy Lord who created' It has sometimes been interpretted that when it refers to Iqra meaning 'Read', in its wider connotation, it means the acquisition of knowledge.

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It has often been said that when the Holy Quran has enjoined upon us to acquire knowledge, by knowledge is meant the knowledge of religion and when we are enjoined to read or to acquire knowledge it means that we should acquire religious knowledge and not the knowledge of the world. I do not believe in this particular interpretation for the simple reason that a very well known Hadith of the Holy Prophet (s.a.w.) which is again very often quoted but in spite of its repeated quotation it has not lost any of its meanings, is :-

'Utlubul Ilma wa lau kana bissen' i. e. Demand knowledge or seek knowledge even if it be available in China.

In the days of the Holy Prophet (s.a.w.s.) there were no Muslims in China and consequently if he asked his followers to go even to China if necessary to acquire knowledge, it was surely not to acquire the knowledge of Islam. Because the best knowledge of Islam could have been acquried from the Prophet himself, and after him from the Sahaba Karam and the Khulafa-al-Rashidin. It was unnecessary to go to China because there was nobody in China who had a knowledge of Islam at that time. So the plain and simple meanings of this Hadith is that our religion has enjoined upon us a primary duty of the acquisition of knowledge and consequently, those who are engaged in the acquisition of knowledge and more than that who are engaged in imparting knowledge to the younger generation, no matter it what branch of knowledge they are doing so, they are worthy of our gratitude, and they deserve our thanks for putting into practice the injunction of the Holy Quran and the Holy Prophet (s.a.w.). It is in this light that I consider it a privilege to be associaied with this occasion to see that some of my fellow nationals from Pakistan have come here and have established this educational institution. And what is more so they have done so, as the Hon. Commissioner has just mentioned, in response to an appeal made by His Excellency the Military Governor that all inhabitants of the State no matter to which Community or to which ethenic group, or to which geographical region they may belong, they should all contribute their quota to the development of education in the State. That some of my country men have done so and have responded the call, is a matter of great pride and satisfaction for me.

It is also a matter of great satisfaction for me that they are in this process as the Hon. Commissioner just pointed out, contributing towards forging unity between the various people of Nigeria. National unity in any country particularly in a developing country, is something not easy to achieve. There are many hurdles, psychological, political, economic and social in the way but the basic limiting factor on the path of forging national unity in any country, is the lack of under-

standing and the lack of knowledge about each other. Since I am here in an educational institution, I can refer perhaps to the United Nations Educational Scientific and cultural Organisation, i. e. UNESCO, the charter of which begins with the words, that Wars begin in the minds of men, and it is in the minds of men therefore that the foundation of peace must be laid. Consequently, it is through a process of intermingling, through a process of creating understanding between various groups and various nations that we can avoid the catastrophies which the world has unfortunately witnessed, and there is no better way of achieving understanding than through mixing together and getting to know about each other to the greatest possible extent. This, I am very glad to note from the remarks of the Hon. Commissioner, is being done in this school. I am sure that when you move to your permanent site and Inshallah you will be able to develop into a full fledged Secondary Institution with all the facilities that are required in a modern institution of this type, that you will be able to make further contributions in this cause, the cause of forging national unity, greater national unity and coalition within the country and a greater feeling of brother-hood and affection between the people of Nigeria and the people of Pakistan, both of whom are dedicated to common ideas of peace, progress, and justice, through adherence to the principles of international law and morality, to principles enshrined in U.N. charter. It is because of the fact that both Nigeria and Pakistan are dedicated to these principles not only dedicated in words, but that their hearts and minds are dedicated to these principles. We have found that throughout the period during which our two countries have been independent, there has been an identity of outlook, and a parallelism of approach between the two countries, whether it be the field of foreign policy or in the philosophy of economic and social development. In the days when Nigeria was passing through a critical phase of its history, we in Pakistan had our hearts bled on the difficulties that you were experiencing and we stood solidly on the side of truth and justice and on the side of the forces which were struggling to maintain the unity and integrity of this country. We must all be thankful to Almighty that these efforts led by His Excellency General Gowon, the Head of the State, proved successful and Nigeria successfully overcame the difficulties it was experiencing. Similarly, when we in Pakistan were facing a most crititcal period of our history, our friends and brothers in Nigeria again stood solidly by our side, not merely because one good turn deserves another, but because we share common beliefs and common ideals and a common dedication to universally accepted norms of international conduct and international morality. This is why when either of us has been in difficulty, the other has stood solidly by her side.

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I do not wish to take more of your time. I will again like to thank the Kano State Government of having given me this opportunity of visiting this institution. I will like to thank in particular the Hon. Commissioner for his kind presence on this occasion, and all the distinguished guests for the trouble they have taken in coming to this meeting and in the end I will like to take the opportunity of wishing all of you, the staff and the students of the school, all success in your offorts.

Thank you very much."

The Ambassador's address was

followed by a vote of Thanks by Adamu Abdul Kadir, Senior Prefect of the school in the following words:

"Your Excellency, Hon. Commissioner, Distinguished Guests:-

On behalf of the students and all the people present, I express my deepest gratitude, Your Excellency for gracing the school with your visit. We are extremely grateful to listen from an honourable representative of a friendly Country for which we maintain relations of mutual understanding and co-operation. As a part of our teaching staff is from Pakistan, we are already acquainted with some of yonr culture and traditions. We are deeply indebted for their noble example, kind behaviour and spirit of devotion and service. I assure Your Excellency, that your kind visit has invoked in us the feelings of affinity and love for the people living in your quarter of the world. Once again I thank Your Excellency, for paying visit to our school and for enlightening us with your valuable thoughts.

Thank you, Your Excellency! Thank you, Hon. the Commissioner! Thank you, all the guests!"

The meeting was concluded at this stage and the Ambassador was taken round the school by the Principal. He was introduced to some of the distinguished guests and the staff of the school. He also joined the staff and students in a group photograph. The distinguished visitor left the school premesis at 10.00 a.m.

The following News was published in the Government Bulletin.

Pakistan Ambassador warmly Received at Ahmadiyya School

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Kano, June 20: The Pakistan Ambassador in Nigeria, Mr. Zafrul Islam has paid a short visit to Ahmadiyya Secondary School as part of his recent four-day visit to Kano State.

Welcoming him to the school here at the weekend, the Principal of the school, Mr. R. A. Saqib, disclosed that Mr. Zafrul Islam was the first Ambassador of a foreign country to visit the school. "This is a unique occasion for our school", he added.

In his address at the occasion, the Kano State Commissioner of Finance, Alhaji S. A. Tanko Yakasai, who is a member of the Board of Governors of Fazl-i-Omar Ahmadiyya Secondary School, described the visit of the Ambassador as "a culmination of cooperation and friendly relationship between the people of Pakistan and Nigeria."

He told the visitor that the school was established in 1970 with an intake of 30 students. However, he added, there were presently 170 stndents in the school.

Alhaji Tanko explained to the Ambassador that the students were drawn from different ethnic groups in the State and by so doing, he gladly added, the school was contributing its own quota tawards national unity in the country.

He told him that "this is a temporary site of the school" but gladly

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Notes & Comments

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The Holy Quran

Commenting upon the verse :

لقد خلقنا الانسان فی کبد

(*Translation :* Certainly we have made man such that he works very hard).

Al-Balad verse 5

Hazrat Khalifatul Masih II says in his TAFSIR-I-KABIR : We have created man such that he cannot be successful in his endeavours unless he puts in hard work and he cannot achieve greatness without making the required sacrifices. But you people are such that you do not look after the orphans and you do not feed those who are poor and have nothing to eat. You also do not spend your wealth for the national cause and you do not make any sacrifices in this respect. You get the properties and you ruin them one way or the other. In short, you do not work hard for the things that are basic and that demand hard labour and self sacrifice. Rather he who wants to do these things, you run after him to chastise him ; what do you think you can achieve through this kind of acts of yours. You must remember that despite all your opposition the Holy Prophet Mohammad (peace and blessings of Allah be upon him) will live and he will flourish ; it is you who will end up in fiasco. Then the people will realise that God has ordained that honour should be granted to those who make sacrifices and whoever works hard to move forward will be the recepient of respect. Those who are easygoing and make no sacrifices and shun hardwork will never achieve success. God says : how do you think that your future will be bright while your condition has nothing to do with *kabad*, for this condition demands that either one should seek after God and be His and His alone or he should tilt towards the worldly gains. As for you, you are neither for God nor for this world, you are neither religious nor you possess national morals and that being the case your future can never be bright.

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What happened to them

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Since the advent of the Holy Prophet, peace and blessings of Allah be upon him, not a single century has passed during which the Muslim Divines were not dubbed non-Muslim ; their fellow beings went farther than that and tortured most of them to death.

In the first century, Hazrat Abdullah bin Abbas who was given the title of Tarjumanul Quran (the one who interpretes the Holy Quran) by the Holy Prophet was called a kafir (a non-Muslim) by some of his contemporaries.

The chief of the martyrs, Hazrat Imam Hussain, the son of Hazrat Ali, and the grandson of the Holy Prophet, peace and blessings of God be upon him, was also dubbed a kafir and put to death. It is said that Ibn-i-Ziyad, the Governor of Basra, asked Qazi Shuraih to declare Hazrat Imam Hussain worthy of the capital punishment. The Qazi was worried and he refused to do so. Ibn-i-Ziyad sent the Qazi some money in the darkness of the night and called him to his court the next day again. Qazi had since then changed his mind and so he told Ibn-i-Ziyad that he had thought over the matter and had arrived at the conclusion that since Hazrat Imam Hussain had risen against the Khalifa, he deserved the capital punishment. The writing that he presented to Ibn-Ziyad read,

> "In the name of Allah the most Beneficent, the most Merciful, According to me it has been proved that Hussain Ibn-i-Ali has gone out of the pale of Islam and therefore he deserves to be put to death."

In the second century, Junaid Baghdadi had to face the public in the latter part of his life for their calling him a kafir (non-Muslim). He did not mind the people and continued in his divinely inspired ways of life till he passed away from this world.

Hazrat Imam Abu Hanifa, who now has the biggest following in the Muslim world, was troubled and tortured by the people of his days. The history records the fact that Shah Ismail dug out his body from his grave and burnt it to ashes and replaced it by a dead dog. The spot on wh ch this grave was situated, was later on turned into a latrine for the people of Baghdad. He was called a kafir and was told that he was the horn of the satan and his ways were the ways of the non-Muslims. Moreover he was dubbed a traitor and the people were told that there never had been any person more mean and inauspicious than Abu Hanifa.

Maulana Shibli Nomani says that Abu Hanifa was first imprisoned and then poisoned to death. At first he did not know that he had been poisoned but when the poison began to show its effect, Abu Hanifa prostrated before God and it was in that very posture that he breathed his last.

Hazrat Imam Malik bin Anas was a great scholar and divine in Medina. Ja'far the cousin of Mansur the Khalifa of the Abbaside dynasty, told him not to issue any more the decree that the *talaq* under compulsion was no *talaq* at all. He did not agree. The result was that he was brought to the Amarat Department unclothed and given seventy lashes. His back bled like anything and his arms were disjointed. All this was not considered to be enough and therefore he was seated on a camel and taken round the city. While in this position Hazrat Imam Malik was uttering these words to the hearing of the public :

He who knows me, knows who I am, and he who does not know me should know that I am Imam bin Malik and I declare that the talaq under compulsion is no talaq at all. With his bloodstained clothes he went to the Masjid-i-Nabwi and offered two rakat prayer. There he told the people that when Saeed ibn al-Musayyab was lashed he also came to the mosque and offered prayer there. Though this punishment was accorded to humiliate the person of the Imam but it actually raised his status in the eyes of the people.

Hazrat Imam Shafiee who was unique in the knowledge of Hadith and Jurisprudence and who later on became the religious leader of the Egyptians and remained in that position for a very long time, had to undergo great hardships but he exercised patience and never complained of his troubled position. He was told by the people that he was more dangerous than the satan and they prayed for his early death. He was also imprisoned and made to travel a long distance with people abusing him and trying to humiliate him. He was accused of a number of irreligious thoughts and actions.

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In the third century we find that Hazrat Imam Bukha i whose collection of Hadith 'Sahih Bukhari' is considered to be the most authentic after the Holy Quran was made to leave his hometown and accused of being an utterly irreligious person. He was so troubled by the attitude of the people that he was compelled to pray to God that since he was treated so badly on the earth he should be taken up to the heaven by God : his prayer was accepted and within a very short time after this prayer he breated his last and got rid of the inimical attitude of the people.

Hazrat Zunnun Misri was also dubbed an irreligious person. He was imprisoned and chained and made to travel in that very condition from Egypt to Baghdad. Some of the Egyptians travelled along with him to be telling others that he was an utterly irreligious person and that was what had caused him to be chained and imprisoned. (more)

SOCIAL VALUE OF FASTING

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My subject this evening is the ***Social Value of Fasting***. I understand this subject to mean that I should say something about the social advantages that can be derived from the fasting in the month of Ramazan. Well, I think, the best thing that I can do is to refer to the Holy Quran and find out why do we fast at all. Is it such an institution that really has got a social value ?

This is what we find in the Holy Quran : O ye who have believed i.e., who are Muslims, fasting has been made obligatory for you as it was made for those before you so that you may become God-fearing.

In this verse of the Holy Quran we have been told that the real advantage that the Muslims should expect from fasting is that they would become God-Fearing. Is that a social advantage ? Indeed it is. I can even say that the thing from which the greatest advantages can accrue to a society is the fear of God in the hearts of men. All the sins that we commit, whether those sins be against ourselves or against others, they have their root in the lack of fear of God. Only when we do not fear God, we commit sins. Thus it is quite clear that if we fear God, we would become better people and our society would automatically improve.

If we are fasting with all the sincerity at our command, we must necessarily become God-fearing people and that would do a lot of good to the society.

But let us talk of the advantages categorically. The first advantage to the society is that it brings the rich and the poor on one and the same level. You know that whether you be rich or you be poor, if you have to fast, you must fast in one and the same way that is you must not eat or drink from dawn to dusk. You may have plenty to eat or you may have nothing with you, but fasting will put you on the level where others are. Thus for a period of thirty days all the Muslims, rich and poor, live almost the same kind of life. The rich begin to realise what the pangs of hunger are and the poor also begin to realise that the rich are not altogther a privileged class. In the sight of God they are no better than others simply because they are rich. That really is the time when people begin to understand the meaning of that verse of the Holy Quran which runs thus : *Inna akramakum indallahi atqakum* that is, the most respectable in the eyes of God among you is the most God-fearing among you. God-

fearing, of course, means righteous and pious and who does his duty towards God and towards his fellow-beings.

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Some people have taken exception to the method that Islam adopts in bringing the people at one level. You know what Islam does is that it asks the rich people to look upon what is below them and thus brings the rich and the poor nearer to one another. Those who object to this system say that it is not the rich who should be asked to look upon what is below them and care for the poor but the poor should be asked to look above them and rise high. It is all lack of understanding from which the criticism springs. The fact is that if the poor are asked to look higher it would only create dissatisfaction. It simply is not possible for the poor—for every poor—to become rich overnight. And moreover where should they reach before they begin to feel that now they have become as rich as everybody else? On the other hand when you ask the rich to be considerate to the poor, it automatically brings about the satisfaction. In the first place it creates a sort of affection for the poor in the hearts of the rich and in the second place the poor begin to respect the rich and that means a lot.

That is why I believe the method adopted by Islam is the best in the world. Ask the rich people to come down a little and that will automatically raise the poor a little up, thus bringing the two nearer.

Fasting is the best means of doing that.

Another point of social value lies in the fact that it gives a sense of unity to all the Muslims all over the world. All of them doing the same thing for full one month. And unity you know is the most important factor of our social life. Here some people might say, that this sense of unity can be created only in one section of mankind i e. Muslims. Of course, it is a fact that it is the Muslim block which will feel united. And is there anything better than that? None whatsoever. If all the followers of all the religions could feel united in themselves for doing good to the world, this world would be a much happier place to live in.

I could go on and on counting the points of social values connected with fasting. But I must leave some of it to you also. You also should think over this subject. But how would you do that? Let me tell you.

Ask yourself these questions: Why do I fast? How my fast affects me. How does my fast affect others? When fasting, what am I expected to do more than I do on other occasions? And how do these actions affect life in general?

If you think over these questions, you will be able to realise that fasting is really a social institution and almost all the benefits that accure from it have some thing or the other to do with our social life.

For example when fasting we are asked to be very pious and pure. So much so that the Holy Prophet says that if somebody fights you, you only tell him that you are fasting and do not fight him back. Do you realise how big a thing is that. It really is very big. Because when somebody fights you, you will forget everything else, remembering only to

Continued on page 21

The National Assembly

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National Assembly Special Committee Resolution

The following is the text of the Resolution which was moved by Law and Parlimentary Affairs Minister Abdul Hafeez Pirzada :

The Special Committee of the Whole House of the National Assembly unanimously resolves that the following recommendations be sent to the National Assembly for consideration and adoption.

"The Special Committee of the Whole House, assisted by its Steering Committee and Sub-committee, having considered the resolution before it or referred to it by the National Assembly and after perusal of the documents and examination of the witnesses including the Heads of Sadar Anjuman i-Ahmadiyya Rabwah and Anjuman-i-Ahmadiyya Ishaat-i-Islam, Lahore respectively unanimously makes the following recommendations to the National Assembly.

(A) That the Constitution of Pakistan be amended as follows :

(i) That in Article 106(3) a reference be inserted to persons of the Qadiani group and the Lahori group (who call themselves 'Ahmadis'):

(ii) That a non-Muslim may be defined id a new clause in Article 260.

To give effect to the above recommendations a draft Bill unanimously agreed upon by the Special Committee is appended.

(B) That the following Explanation be added to section 295A of the Pakistan Penal Code :

"Explanation—A Muslim who professes, practises or propagates against the concept of the Finality of the Prophethood of Muhammad (peace be upon him) as set out in clause(3) of Article 260 of the Constitution shall be punishable under this section."

(C) That consequential legislative and procedural amendments may be made in the relevant laws such as the National Registration Act 1973, and the Electoral Rolls Rules, 1974.

(D) That the life, liberty, property, honour and fundamental rights of all citizens of Pakistan, irrespective of the communities to which they belong, shall be fully protected and safeguarded.

The sponsors of the resolution were :

(1) Abdul Hafeez Pirzada (2) Maulvi Mufti Mahmood, (3) Maulana Shah Ahmad Noorani Siddiqi, (4) Prof. Ghafoor Ahmad, (5) Mr. Ghulam Faruque, (6) Ch. Zahur Elahi and (7) Sardar Moula Bukhsh Soomro.—APP

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TEXT OF BILL

The following is the text of the Bill introduced in the National Assembly today :

Whereas it is expedient further to amend the Constitution of the Islamic Republic of Pakistan for the purpose herein after appearing.

It is hereby enacted as follows :

1. Short title and commencement.
   (1) This Act may be called the Constitution (Second Amendment) Act, 1974.
   (2) it shall come into force at once.

2. Amendment of Article 106 of the Constitution :—In the Constitution of the Islamic Republic of Pakistan, hereinafter referred to as the Constitution in Article 106, in clause (3) after the word "communities", the words and brackets "and persons of the Quadiani group or the Lahori group (who call themselves 'Ahmadis')" shall be inserted.

3. Amendment of Article 260 of the Constitution :—In the Constitution in Article 260, after clause (2), the following new clause shall be added, namely : "(3) A person who does not believe in the absolute and unqualified Finality of the Prophethood of Mohammad (peace be upon him) the last of the Prophets or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Mohammad (peace be upon him), or recognises such a claimant as a Prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law".—APP

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fisticuff the other man. It is only when you have pledged to be more pious that you will be able to tell the other man that you won't fight because you are fasting. Isn't that a great social value? It certainly is.

Take other things also one by one and you will begin to realise the importance of the social aspect of the institution of fasting.

Let me finish this talk of mine with prayers that God may first enable us to keep the fasts in strict accordance with the instructions of the Holy Quran and the Holy Prophet Mohammad, peace and blessings of God be upon him, and then He may accept our fasts and give us their reward. The reward of sincere fasts, we are told, is God Himself. That is what we want. And that is the greatest social value that we can derive from fasting. Please do fast sincerely and do try to change your lives for the better.

From the Newspapers

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The Time (U. S. A.) has the following news item in its issue for February 13, 1973. It shows the European style of preaching religion. It seems as if they are not concerned with the usefulness of religion especially on the spiritual side. What they need most is its popularity. Even if it becomes popular at the cost of its religious touch. What a great difference in Eastern and Western ways. Religion to the East must remain religion with all its sanctity even though it is adhered to by a small number of people. To the Westerners it must become popular even though all the sanctity may vanish and it may become more mundane than every other worldly affair.

The news-item is reproduced below (none—not even our Christian friends in the East—would like this kind of thing to happen to religion, in the East).

For Card Players, a Jesus Deck

There are Jesus posters, Jesus pins, Jesus watches and even Jesus T shirts. Now there is a Jesus deck—the standard deck of playing card made into a colourful bit of Gospel propaganda by Manhattan's U.S. Games system. Clubs, diamonds, hearts and spades become the suits of Luke, Matthew, Mark and John. The cards carry the evangelists' traditional symbols : the winged ox for Luke, the winged man for Matthew, the winged lion for Mark, the eagle for John. The standard 13-card suits prevail, designated one through king, but every card is a "picture" card, decorated with a biblical quotation and a full-colour Gospel scene that seems a cross between tarot cards and Peter Max art. From the ace of Luke to the king of John, the scenes tell a chronological story of Jesus' life. The king of Mark, for instance, is the Crucifixion. The jokers are "fools for Christ." A booklet accompanying the deck suggests variations on standard games. "Go Fish" becomes "Go Seek." "War" becomes "Peace" (though the higher card still wins). "I Doubt it" becomes "I Believe." There are also "Inspirational Solitair" and "Gospel Bridge," and a variation of gin rummy called "Witness" that requires the winner to read aloud the Scripture texts on the winning cards. U. S. Games' next project : a Moses deck.

Continued from page 14

announced that an 18-acre piece of land had been allocated to the school by the Military Governor of the State, Police Commissioner Alhaji Audu Bako, and permanent building of the school with all the facilities of a modern secondary school would commence very shortly.

Turning to the staffing of the school, Alhaji Tanko said that there were seven teachers in the school and four of them were graduates from Pakistan. He expressed his appreciation of this gesture of goodwill and brotherhood and hoped that it would be enhanced.

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